The
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Mazzini's Message.

Guiseppe Mazzini, 1805-1872, the great Italian Reformer, was a Unitarian in his theology. In an address to working men he said, 1862, the following:

WE seek the kingdom of God on earth as it is in heaven, or rather, that earth may become a preparation for heaven, and society an endeavour after the progressive realisation of the Divine idea. But Christ's every act was the visible representation of the faith he preached, and around him stood apostles who incarnated in their actions the faith they had accepted. Be you such and you will conquer. Preach duty to the classes about you, and fulfil as far as in you lies, your own. Preach virtue, sacrifice, and love, and be yourself virtuous, loving, and ready for self-sacrifice. Speak your thoughts boldly, and make known your wants courageously, but without anger, without reaction, and without threats.

M.B.

Notes and News.

The "Inquirer" in a recent issue frankly testified that "refusal to die" is "a well-known characteristic of Unitarianism." The hopes of the orthodox that Unitarianism is rapidly dying have always been disappointed and are ever likely to be.

The Centenary of the birth of George Eliot, born in 1819, has been celebrated at Nuneaton.

A protest by members of Mill Hill Chapel, Leeds, has appeared in the local press, against the exclusion of Unitarians from the Council of Christian Congregations for Social Service formed in Leeds, and also from the United Peace Thanksgiving service in the Leeds Town Hall, July 6th.

The new District Association of Manchester Unitarian Sunday Schools in place of the defunct S.S. Union, held a very successful Rally at Failsworth on July 12th, with an assemblage of over 600 people.

Unitarian Churches and Sunday Schools, with their ministers, took part in united Peace Day celebrations on July 19th in various parts of the country.

Rev. W. G. Topping, at Coseley, and the Rev. H. Bodell Smith, at Port Erin, I.O.M. have been preaching in the Wesleyan Church.

The Rev. C. J. Street, M.A., LL.B., in a series of articles in the "Inquirer" has explained the danger to the Unitarian Churches of Transylvania consequent on the Rumanian invasion of Hungary, and urges that everything possible shall be done to influence British authorities and representatives on the allied council at Paris to secure Religious Liberty for all the Protestant Churches concerned.

The Rev. Louis Cornish, secretary, American Unitarian Association, now on a visit to this country, has been in conference with the Colonial and Foreign Committee of the B. and F. Unitarian Association, and has been attending various other denominational meetings and preached in several Unitarian churches in different parts of the Kingdom.

Two Unitarians of Adelaide, South Australia, have been recipients of the King's birthday honours.

The bas-relief figure of Christ memorial to the late Rev. Edward Tagart, formerly in Little Portland-street Chapel, has been presented to Unity Church, Islington, and it has there been placed above the communion table.

Unitarian ministers representing three Protestant denominations of London, have presented a Peace address to the King at Buckingham Palace, July 30th, to which the King spoke a reply.

The Nelson congregation is increasing its minister's salary; the Liverpool District Missionary Association of Unitarian Churches is increasing the grants in aid of the ministers of its aided churches by £75 each; the British and Foreign Unitarian Association and various Sustentation Funds, and National Conference, will issue a joint circular in September to Unitarian congregations and district societies, urging prompt action to increase ministers' stipends to meet the higher cost of living. Will Church secretaries fail to bring it forward?

Mr. Alderman J. Briggs, long associated with our Free Christian Church at Crewe, has received the Freedom of the Borough from the Mayor and Corporation in a casket of fine workmanship.

Rev. A. W. Fox, M.A., has completed 21 years' ministry of the Todmorden Unitarian Church, and his congregation has presented him with 73 vols. of Greek and Latin Classics and Lexicons to mark the occasion.

Mr. Cuthbert C. Grundy, of Blackpool, has received the honour of knighthood from the King.

Rev. Gertrud von Petzold, formerly of Birmingham, is now pastor of a church at Konigsberg, Germany, and she has taken her Ph.D. degree.

Mr. D. R. Davies, secretary of the Unitarian congregation, Capel-y-Bryn, S. Wales, has been pronounced the National Bard at this year's National Eisteddfod for his poem in Welsh entitled "The Prophet."

MINISTERIAL CHANGES: Rev. Helen Phillips has been welcomed publicly to her ministry of the Newbury Unitarian Chapel; Rev. Herbert Barnes has concluded his ministry at Oldham Road, Manchester, July 27th; Rev. J. Morgan Whiteman, resigned, Hurst Street Mission, Birmingham; Rev. W. R. Clarke-Lewis, of Gainsborough, has accepted appointment to Newport, I.W.

DEATHS: Dr. Charles Read, Hampstead, July 23rd, 81; Dr. F. E. Pocock, London, July 23rd, 67; Rev. Owen J. Jones, Granborough, Bucks, formerly Unitarian minister at Mansfield, July 30th, 66; the Rt. Hon. William Kenrick, Birmingham, July 31st, 88; Miss Maud Chignell, Hindhead, July 28th; Alicia, wife of Rev. G. B. Stallworthy, by accident, Poole, August 11th, 74; Mr. Hugh Gaskell, Ventnor, I.W., Aug. 5th, 75; Mrs. Geo. Thresher Isaacs, Torquay, Aug. 12th; Mr. John Terry, Streatham, S.W., Aug. 13th, 82; Mr. Aquila Dodgson, Headingly, Leeds, Aug. 10th, 89.

Where is God ?

The parish priest
Of Austerity
Climbed up to a high church steeple,
To be nearer God,
So that he might hand
His Word down to the people.

And in sermon script
He daily wrote
What he thought was sent from Heaven ;
And he dropped this down
On his people's heads,
Two tithes one day in seven.

In his age, God said,
"Come down and die,"
And he cried out from the steeple,
"Where art Thou, Lord?"
And the Lord replied :
"Down here among the people."

A Martyr for Unity.

GIORDANO BRUNO (1548-1600).

GIORDANO BRUNO "declared the unity of Nature and of the creative power which is everywhere at work in her. He asserted, therefore, the evolution of life on other worlds than ours. God, he said, was everywhere, the basis of Nature —'therefore it is well said that—in Him we live and move and have our being.'"

"We seek God," he said, "in the unchangeable, unalterable laws of nature ; in the disposition of a mind directed reverently towards the law ; we seek Him in the light of the sun, in the beauty of all that springs from the bosom of Mother Earth, in the true reflection of His Being in the sight of unnumbered stars which shine on the immeasurable skirts of the one heaven, and live and feel and think and magnify the All-Good, the All-One, the Highest."

Bruno was born at Nola, near Naples in 1548. At fifteen he entered a Dominican monastery, and was an ardent student. He was soon threatened with an accusation of heresy for his freedom of thought. Becoming acquainted with the theories of Copernicus, "the mediaeval church's concept of the world dissolved before his eyes like a phantom." Accused of heresy in his twenty-eighth year he fled to Switzerland, and wandered throughout half of Europe for more than fifteen years. He was ex-communicated. His intellectual powers and inspired speech gained him a hearing in many centres of learning. Geneva, Toulouse, Paris, Oxford, London, Wittenberg, are cities in which he lectured. During two years in London his chief writings were composed. At Wittenberg he secured a University professorship. Lecturing for some time at Frankfort, he was lured back to Italy, having been persuaded to become tutor to a young noble who was himself a tool of the Inquisition. In 1592 he was tried. After threats and torture probably on the rack, he recanted, and remained in prison at Venice and Rome for years. After leaving prison he withdrew his recantation. He said "Whoso still fears for his life has not yet made himself one with the Godhead." Early in 1600 he was condemned to death and was burnt at the stake on the Campo de Fiori, Rome, February 17th. An enemy onlooker recorded that, "he perished miserably in the flames, and in those other worlds which he imagined, he can narrate how the Romans are wont to treat such blasphemous and profligate folk as himself." In 1889 his monument was erected on the spot where his faggots blazed. One of his biographers, Riehl, says that he "was no mere thinker ; in life, a poet, a seer and an apostle ; in death he was a martyr and a hero." Copernicus had asserted in opposition to the old geocentric theory, that it is the earth which moves, and that it is not the centre of all things. Bruno went further and argued that "if the earth be not the centre of all things, it must then rather be one of a company of worlds, among which earth may not even be the greatest and even that the sun, which Copernicus regarded as the centre of things, may be one of a company of suns, which men call the stars."

And thus came the idea of a universe, a company of worlds, all parts of one whole. "The man of science says that things are a universe, a cosmos, a great whole which he calls nature, and he declares that the causes which work the effects we witness, and all the effects which we do not witness, are in the nature of things. He declares, further, that causation is universal, because the universe is all-of-a-piece." Bruno was the pioneer of this idea of the Unity of all things. "There is in truth," he said "only one heaven, one immeasurable space which comprehends all things, one ethereal realm wherein all things circulate. In this universal space shine countless stars, in themselves suns, or rather solar systems, since every star is encircled, like our sun, by planets or earths."

For proclaiming this great idea of unity Bruno died a noble martyr.

WILL OUR READERS please take advantage of the last page Advertisement and support their own Unitarian Publications? Send for catalogue.

Church Builders.

JOHN B. SAXE wrote a poem entitled "Two Church Builders," embodying a touching story and a very suggestive moral. The story is this:—

A famous king resolved to build a grand temple and to have the praise and the honour of its erection permanently associated with his name, commanding "that none should add the smallest gift to aid the work he planned." So when the noble edifice was completed there was a tablet on the interior walls on which the royal builder's name was engraved in large letters of burnished gold. In his pride at such a consummation the monarch retired to rest and while asleep he had a very graphic dream.

In this dream he saw an angel come into the great church and erase his name from the tablet and write another name in its stead, and that the name of a woman. Three times he dreamed that dream, and the vision was the same every time. That woman's name, whose could it be? He commanded his courtiers to search out the owner of it, with the result that they found it belonged to a very poor and lonely widow. Enraged at such a discovery the king cried out:

"Bring the culprit here!" and the woman trembling and afraid was brought before him. "'Tis very clear" said he, "thou hast broken my command. Let the truth be told."

Then the poor widow said: "Your majesty, I can't deny the truth. I love the Lord, my Lord and yours, and so I broke your Majesty's command and prayed that God would bless your Majesty. And when along the way the horses drew the stones, I gave to one a wisp of hay."

This touched the king, and opened his eyes upon himself so that he saw that his own motive had been unworthy, while that which actuated the poor widow had been unselfish and noble. "Ah! now I see," the king exclaimed. "Self-glory was my aim: The woman gave for love of God, and not for worldly fame—'Tis my command the tablet bear the pious widow's name."

But a church is not merely the building. The real church is the body of people which assembles within its walls for worship and religious fellowship. A true church of that kind, however handsome or plain the building in which it meets, is a centre of life-giving power, of spiritual uplift and cheer, of continuous comfort and blessing. And such a church is the world's greatest need everywhere. No real church of that kind can be built up by motives of self-glorification. Its true builders are those who unselfishly give themselves in the spirit of loving service, out of love for the fellowship and love for God.

The poem, therefore, is a parable which has its direct application to the members of every church. Wherever a church is morally and spiritually a success it has been built up by true piety and unselfish devotion; and wherever a church is morally and spiritually a failure, that failure is due to self-regardfulness, self-seeking, and self-glorification. The self-seekers are the church breakers, the church destroyers; the humble, unselfish givers whose motive is to render Divine service to their fellows and therefore to God,—they are the church builders.

Though one be poor in material wealth and humble in worldly position, so that even out of poverty the contribution of money offering can only be the widow's mite,—if that one can bring goodness of character and kindliness of spirit into the Church—the gracious influences that lay hold of the hearts of people and win them, drawing them powerfully together, that one though poor and humble, is the effectual church builder, the mighty churchmaker. Where there is wealth of the spirit—the real building power,—all else "must follow as the night the day."

Church members who are rich in worldly goods may be at the same time pitifully poor in the spirit. And if their poverty of spirit be manifested in assuming superiority and domination because of their social position, their influence becomes a blight upon the church driving the life out of it and destroying it. But if they are not so; if they have the right spirit, and in love of their fellows consider themselves no more worthy than they, and their possessions, a trust to be used for God, their power is great in welding all together and in making a living church. There are such. But rich people spiritually poor and self-seeking who dominate a church because of their social position turn a congregation into a mere collection of mammon-worshippers and time-servers. It is no better, and perhaps worse still, if the spirit of domination comes from those who are poor in material things and equally as poor in the spirit. Their influence is disintegrating, setting people against each other, driving others away, making harmony and unity impossible. It is self first with them, and love for the brethren and love for God are quite overlooked. They are amongst the Church destroyers. There is little or no cheer or comfort where they are. What wonder is it where such are found that people fall away, and that metaphorically the church falls to the ground.

Where true love is, all are equally precious, and class distinctions do not count. In the realm of the spirit an emperor may be less worthy than the poorest of his subjects. The grandest builder of a church is he who in self-forgetful devotion renders the most loving service, in kindliness and sympathy and sunshine of heart, winning and drawing people together, and making all feel that their bond of spiritual fellowship is the most blessed thing in their lives. Where that feeling exists the church is truly the house of God, and the gate of heaven. If it can be truly said of each of us that we are among the real church builders, blessed are we.

Unitarianism.

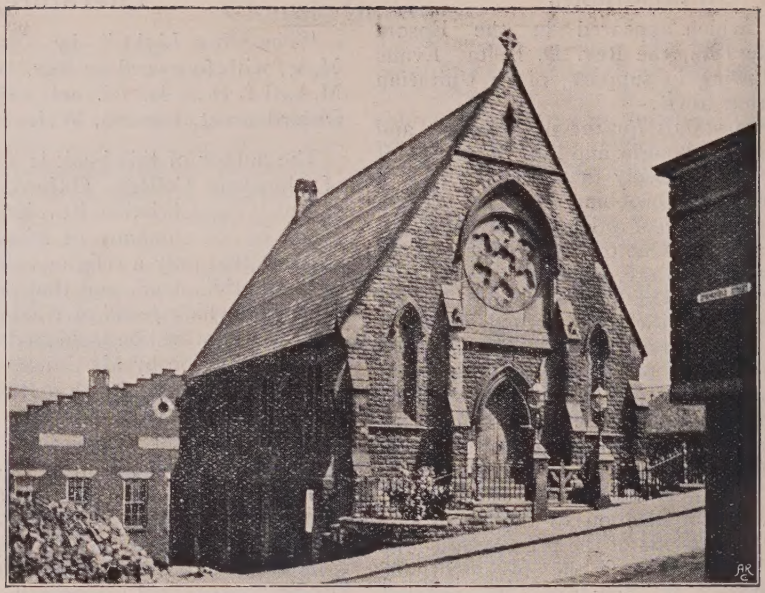
In a letter which appeared in the Epsom "Herald," July 18th, the Rev. D. Delta Evans wrote the following in support of a Unitarian movement in that town:—

"Unitarianism stands for the development and growth of religious thought and life. Therefore it is not a sect, but precisely the reverse. It is a movement, pulsating, throbbing with life. It is a free, frank, fearless recognition of the unifying principle in Nature. One of its prominent exponents, Dr. Minot J. Savage, whose name is known far and wide, says:—'Unitarianism stands for the greatest and most significant facts of the world—the unity of the universe, the unity of God, the unity of man, the unity of life, the unity of truth, the unity of the world's religious aim, the endeavour to get into right relations with the Divine. All these vital principles are summed up in this term, it stands for them all." In other words, it is, as we believe, Christianity as Jesus taught it, but Christianity in its application to the conditions and needs and aspirations of the present age—the 'truth that makes you free,' in the only intelligible sense of the phrase. It is sometimes objected that Unitarianism is a "negation." On the contrary, it is a grand affirmation. It affirms all that Jesus affirmed, and this affirmation it seeks to confirm by the facts of experience and the discoveries of science. Unitarians, however, affirm nothing dogmatically, nor do they deny anything that they cannot disprove. They do not accept many of the old traditions—that is a different thing. They are free thinkers in the true and reverent sense of the term; but they are free to believe as well as to deny. Their attitude is to "prove all things and hold fast that which is good," or, at all events, as much of what is good as they are able to see and comprehend in a world that is too often mysterious and perplexing. As a system of thinking, Unitarianism is free to receive the light of truth, whether it comes through the traditions of Christianity or through the channels of science, experience, and independent investigation. It adopts as its own all discovered means to bring the human into living, conscious touch with the Divine, to link up seen with unseen realities. It has always marched breast forward with progress, seeking, as far as possible to make the methods of science the methods of theology; it has endeavoured to apply in the realm of religious thought what has been successfully applied in the realms of research and scientific study. It seems to me that the great hope for the future of religion lies in the fact (which is easily capable of proof) that there are thousands of Unitarians, though they do not call themselves by that name, and would probably repudiate it if applied to them, among the clergy and ministers and adherents of every religious body. They are all aspiring after a universal religion, free from the fetters of dogmas and the limitations of creeds."

Literature.

"The Open Light," by Nathaniel Micklem, M.A., with foreword by Rev. H. Arnold Thomas, M.A.,,LL.D.,—4s. 6d. net. Headley Bros., 72, Oxford-street, London, W.1.

The author of this book is Tutor and Chaplain of Mansfield College, Oxford, and his work is one of "The Christian Revolution Series" produced by "a company of friends" who are persuaded "that only a religious solution is adequate to the world's need, and that only upon the principles for which Jesus of Nazareth stands in history can the world be fashioned to heart's desire." The contribution by Mr. Micklem here considered is an "Enquiry into Faith and Reality." He says "that Reason is sovereign, and that there can be no appeal beyond Reason; for by Reason every appeal must commend itself";—"what is beyond the sphere of Reason or thought is beyond the sphere of existence"; from which it is made clear at the outset that the whole enquiry is conducted from the true rationalist standpoint. "In one of the late and apocryphal Gospels the story is told that when Jesus was young, a boy ran hastily round the corner and knocked Him down. Jesus cursed the boy and the boy died. We are quite certain that this story is not true. How are we quite certain We reply we know that one like Jesus would never do that." The ideas expressed in these pages are more Christocentric than Theocentric. "Thus Jesus, because He is the Perfect Person, expresses not only God's attitude to man, but also God's purpose for man. He is the meaning of life." But there is no really definite doctrine of the deity of Christ laid down by the author. God is "one directing mind" and personal. "All God's dealings with the soul must be in endless love." "What of those of whom we say that they have 'never had a chance' and of the heathen? . . . We can see that . . . .every soul will 'have a chance,' one chance or perhaps two, or seventy times seven." The book begins with the problem of "Matter and spirit"; deals with "Meanings"; considers "The Problem of Evil"; proclaims "The Victory of Good"; treats of "Destiny" including "Immortality" and "Heaven," and ends with "Truth in action." The whole is very readable and provocative of thought, and is certain to prove helpful to the reader who is seeking for the grounds and principles of religion. Judging from this sample the series of books of which it is a part is sure to supply a great need, and though the ideas are not always those to which Unitarians are accustomed the spirit of free inquiry breathes throughout this volume, and it can be heartily commended to the attention of our readers.



Unity Church, Dewsbury

THE Dewsbury Unitarian Church originated in 1858 through the efforts of Mr. Thomas Todd, a wealthy wine merchant resident in that town. With the co-operation of the West Riding Village Mission he was able to establish Unitarian services. A disused woollen warehouse was secured and fitted up as a school chapel. The West Riding Mission appointed Rev. James Mathias Dixon as missionary minister. Soon a congregation was gathered together and organised and a Sunday School started and the present building, Unity Church, was erected and opened in 1866 by the Rev. R. Brook Aspland. The building is Gothic in style, with schoolroom underneath the Church, and its total cost including site was only about £1,700.

The Rev. J. M. Dixon was not long minister in the new church. Accepting an invitation to the Hull congregation he removed from Dewsbury and was succeeded by the Rev. Chas. Howe (1866—1872); under him the cause still prospered. He was followed by Rev. John Henry Smith (1873-1879, who left Dewsbury to go to Australia; two short ministries by Revs. David Scott (1879-80), and James Frazer (1880-81) were unfortunate, during which the congregation seriously suffered. Rev. J. Crowther Hirst was induced to become minister (1882-85), under whose earnest labours a considerable revival of interest was effected. Then followed Rev. Benjamin Charles Constable (1885-90), whose active ministry maintained the church and Sunday School in a very healthy and encouraging condition. Then there came in turn the Revs. T. B. Broadrick (1891-93), R. C. Dendy (1893-5), W. G. Hope (1896-8), John Boughey (1898-9), J. Morgan Whiteman (1901-4), Henry Cross (1905-7), John Ellis, District Minister (1907-1909), E. Thackray, M.A., B.D.,Ph.D., minister-in-charge (1909-14), and from 1914 to 1917 the pulpit was served with supplies. The Rev. John W. Maw, M.A., of the Unitarian Home Missionary College, Manchester, settled as minister in 1917, and since then both congregation and Sunday School have been considerably strengthened. Mr. Maw came with a distinguished record. Born in Sheffield 1889, he matriculated in first class 1912, after 8 years' business career; entered U.H.M. College, 1912; was Durning Smith Scholar 1913-14, Gaskell Scholar 1914-15, Tate Scholar 1915-16, Cobden Prizeman (Economics) 1915, graduated B.A. 1915, Victoria University, Manchester, and M.A. in Economics 1916, was Bishop Lee junior prizeman New Testament Greek, University of Manchester 1916, and senior prizeman, 1917. He has been secretary, Yorkshire Unitarian Sunday School Union, 1918-19. Unfortunately for Dewsbury his ministry there has been cut short by his acceptance of appointment as minister to Park Lane Chapel, Wigan, where he enters upon his duties this month. The Dewsbury congregation greatly regrets his removal and he carries with him the good wishes of its members and of other numerous friends he has made in Dewsbury and district.

Amongst the lay workers of Unity Church in addition to Mr. Todd, the founder, there are other honoured names, including J. W. Connon, George Noble (who removed to Pudsey), Alderman

Thomas Richards, Mr. Meltzer, John Crawshaw, Joseph Keighley, Robert Thornton, Joseph May, C. R. Brettell and the Misses Howe, not to mention others who are actively associated, and who can be depended upon to maintain the Unitarian cause in Dewsbury in a healthy condition, and to adopt all possible means to secure for it an increasingly prosperous future, as the grandest work they can do in the service of God and man.

(The particulars of the above account of the Church are drawn mainly from the Memorial Booklet by the late Rev. W. Blazeby, B.A.)

SEPTEMBER.

BY REV. WILLIAM C. HALL, M.A.

SEPTEMBER, the seventh month of the Roman year, has been regarded as deriving its name from the Latin "septem," seven, and "imber," a shower of rain. This, however, is inaccurate etymology. There might be some justification for applying the term "imber" to the month, "from the rainy season commencing at this season of the year"; but why should it be applied actually to the remaining months of the year, and virtually to all? For if September is to be regarded as "the seventh showery month" the months that precede, as well as those which follow, must be regarded as wet months,—all expect January and February, which is the wettest of all. We believe the deluge ceased with Noah, and must seek another explanation of the name.

Probably the root "ber," is a Latinized form of the Persian "bar," meaning "time." If so, September is simply "Seven-time," the seventh division in which the days of the year were grouped.

In the calendar of Julius Caesar, September had 31 days, but Augustus took one from it and gave it to October. This enabled his month and that of his predecessor to stand together with dignity between the lesser months June and September.

Our Saxon ancestors called September "harvest month," more particularly "gerst-monat," barley month, the month of the harvesting of barley. The "gerst" crop was important as affording them the grain for brewing their favourite beverage. We are told that the name of barley was given to it "by reason of the drinke therewith made, called beere, and from "beerlegh" it came to be "berlegh," and from "berleg" to "barley." That is pretty, but doubtful; and, being teetotal, we do not like to think of September as the "beery month."

"Is it so small a thing
To have enjoy'd the sun,
To have lived light in the spring,
To have loved, to have thought, to have done;
To have advanced true friends, and beat down baffling foes—

. . . . . .

I say: Fear not! Life still
Leaves human effort scope,
But, since life teams with ill
Nurse no extravagant hope;
Because thou must not dream, thou need'st not then despair!"

Matthew Arnold. "Empedocles on Etna."

Theological Evolution.

IT is difficult to realize how great revolutions can be wrought in a single generation. Forty years ago it was considered essential to avow belief in eternal punishment. The bare statement was seldom enough: it was thought to be necessary to put the subject in lurid colours. Denunciation was essential to doing God honest service. The ignorant were born into terror and held in fear. The thunderbolts of Jonathan Edwards were held to be ideal messages to sinners. We believe that the first church that dared to drop the affirmation of hell, and yet hold its orthodox affiliation, did so about 1860. It did not seem possible, at that time, that within forty years this terrible doctrine would be eliminated from the creed of American Christendom. Spurgeon exclaimed, with good reason, "Can we go to our beds and sleep, while China, Japan, India, and other nations are being damned"? Sure enough, sincere people were already asking that question; and Mr. Spurgeon could not hinder their asking one more question, "Is man more kind and merciful than God?" Rev. Dr. Skinner, the sweetest of saintly souls, said, in public, that during eighteen centuries there had been "twenty millions a year of heathen passing to their eternal destiny, strangers to the influence of God's recovering grace." But in private he said: "I cannot see how God can damn so good a man as John Foster. I couldn't, but I suppose He must." John Foster was a Universalist. That was the trouble. Man had created a God, while God was creating man. But Darwin set us on a new track. We owe a vast deal of moral evolution to that hypothesis of devolopment which he established in the schools. The Church, perhaps unwillingly, yet necessarily, reached a state where it would not permit logical Calvinism to be preached. It would be impossible at the present day to repeat the assertion of Rev. Dr. Pond in any of our orthodox churches,—"that the great body of the heathen are descending, in fearful multitudes, down to the chambers of eternal death. Not less than six hundred millions of the inhabitants of the globe are heathen,—a broad current rushing downward into the lake that burneth with unquenchable fire." We have lost the power of comprehending the religious sentiment which lay back of these statements.

Dr. Bellows once asked how men could truly believe such doctrines as their creed contained, "and yet stop to build elegant churches, from which to sound the alarm to sinners, waiting for it on velvet cushions, with the light let in through stained glass." It was becoming painfully evident that we had lost out of our creed the real spirit of Jesus. "If ye forgive men their trespasses, your heavenly Father will also forgive you your trespasses." "A new commandment I give to you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." It is difficult to understand how the New Testament could have been the text-book of religious affirmation, and yet the spirit of love, tenderness, toleration and salvation been so thoroughly overlooked. How could the Lord's Sermon on the Mount have been read daily in homes and preached weekly in the churches without abolishing the spirit of denunciation, or, rather, preventing its development? The Westminster Catechism may be termed a creation of the age in which it found its birth, but that it should have held its grip into the dawn of the twentieth century is a theological miracle. It is impossible to go on damning folk with even a dead creed. With Whittier the whole congregation of humanity stands up to sing:—

> "To one fixed stake my spirit clings;
> I know that God is good.
> Not mine to look when cherubim
> And seraphs may not see,
> But nothing can be good in him
> Which evil is in me."

It does not seem necessary that we shall any longer make any avowal whatever of our belief concerning the future condition of human beings. Perhaps the new doctrine of the General Assembly may be considered a useful and convenient passage over to absolute silence. "The wicked shall receive the eternal reward of their sins, and the Lord will manifest the glory of his mercy in the salvation of his people and their entrance upon the full enjoyment of eternal life." If this means anything at all, it can scarcely be interpreted as saying more than "The wages of sin is death." While we cannot help rejoicing to see the debris of mediaevalism swept up, we should be far better satisfied if the Christian life of the present generation would unite in expressing a simple confidence in God and faith in co-operating with his divine purpose. After all, has there ever been a simpler and a better creed than that which was propounded by the best hated heretic of the nineteenth century,—"I believe in one God, and no more; and I hope for happiness beyond this life. I believe that religious duties consist in doing justice, loving mercy, and in endeavouring to make our fellow-creatures happy." If it be necessary to state our convictions at all, in order to become co-workers in the field of religious effort, such a simple affirmation of faith in God would seem to be quite sufficient. To do justice and to love mercy, and to make the happiness of our fellow-creatures the end of our existence, is to be a Christian after the pattern and teachings of Jesus.

"Christian Register."
U.S.A.

National Unitarian Temperance Association.

DIRECT ACTION.

THIS is a phrase much in use at present with regard to industrial unrest, but it shows how a principle can be made to mean something different to what in other circumstances may be a very proper and natural action. Applied to the Drink Question it is the very thing upon which we are agreed; by many, indeed, it is held to be preferable to Parliamentary action, and certainly it is the most effective weapon for use in reducing the evils of intemperance. There are other reforms which may be advocated as purely academic, but not temperance reform, that is always practical politics, and, unlike many other movements, must have behind it not only sympathy but also the consistent practice of the advocate. We leave Parliamentary procedure to the sympathiser who is not himself a total abstainer, and it is all to the good if we can get the moderate drinker to see the necessity of Sunday closing, Local Veto, Earlier Closing Hours for Selling Intoxicants, etc., on grounds of public advantage and decency, but for the overturning of the Evil itself we rely on those who say "I am not only prepared to abolish drink for other people, but I hereby voluntarily banish it from my own table as an example and a proof that it is not necessary, and in proof of my sincere and earnest efforts."

We believe in the man who practices what he preaches, the rest of the world will sooner be converted to our view if we thus show by our action that our professions are genuine, and on these lines of direct action we multiply our forces and increase our power when we invite others to subscribe to the same voluntary resolution of total abstinence. Think what it would mean to the Trade if all the mothers taught their children thus, right at the start, and right away through childhood and youth to manhood and womanhood, what an army of passive resisters to the Drink Evil there would be. Think what it would mean to our legislators if this direct action were adopted by all members of Christian Churches, there would be no need for public agitation to suppress the public house. Think what it would mean if even only our Bands of Hope and Temperance Societies gave more earnest attention to the winning of others to the ranks of Direct Actionists.

Saloon smashing is sensational, and we are told has proved very effective, but it cannot be wholly effective if it only destroys the form through which the evil has manifested its power, the better way is to uproot and destroy the evil. Prohibition has done great things across the water, and great hopes are entertained for it on this side, but it is a remedy applied from without, and though we prohibit for this period there is no guarantee that the Serpent will not at a later date rear its head under the changed mood of a fickle electorate. State ownership and control only regulates the traffic, and is always subject to modification according to the will of the people, or by a snatch vote of the Brewers' party, but Direct Action means the conversion of the people to abolition and that most effectively because there would be no demand for the use of intoxicants; it also means Temperance teaching and maintaining the principle of Direct Action by constant watchfulness, and it means the carrying on of the work as each generation arises, thus increasing its adherents and its strength. R.N.

Postal Mission Work.

MRS. NOEL JOHNSON, president of the Manchester Postal Mission, writes that she read with interest the account of the Rev. J. Percival Chalk, and the Banbury Church in our July issue, and she further says: "I could not help wishing that his connection with our Postal Mission had been mentioned." He was a personal correspondent for some years with the Manchester Postal Mission, and through its president was introduced to the Brighton Unitarian Church, and to Dr. Carpenter, and thus to Manchester College, Oxford. Mrs. Johnson says that Mr. Chalk has always expressed himself very gratefully for all that the Mission did for him, and it is very gratifying to her to know that he has proved so worthy of his high calling. "For the sake of Postal Mission work" she says, "I should have liked to see it recognised, as a practical demonstration of its value, as I know there are still sceptics who question this."

The following are sample extracts from letters received by the Manchester Postal Mission from some of its correspondents:

"I have read the pamphlets you sent me, and think they are splendid. They help towards a brighter and broader outlook, and reconcile our views of science and religion."

"I will always recommend Unitarianism to those who want a more refined religion, free from cant and superstition. I must again thank you for the literature you so often sent me."

"I do hope you will long be able to go on with your work. You will never know fully how much help and encouragement you have given to various people. I do appreciate your letters, also the pamphlets which I am passing on."

"Unitarianism does not appear to put a strain on credulity, but teaches the high ideals taught by Christ and other teachers. I am anxious about my little daughter, whom I naturally wish to become an honourable and kindly woman. I would like her to have the comfort of belief in the Fatherhood of God—not merely the Omnipotence."

For the Children.

By Rev. H. FISHER SHORT.

"WHY 'FOR EVERYTHING?'"

EVERY wise little woman, and every nimble minded wee man, has a kind of a sort of a notion that somehow God should be thanked for all good things, even the good things we get from good fathers and best of mothers, and most unselfish of friends. But, like many women who are not little and many men who are anything but wee, so hazy is the notion they have, they would find it extremely difficult to make it clear to any stupid person who disputed it. And yet, it can be made as clear as crystal.

Let us see. How strong is a chain? Just as strong as its weakest link. That's clear enough, isn't it? It may sound funny, but it is true and no mere joke when it is said that the strength of a boy goes in at his mouth—that to live he must eat. If, however, he could get water to drink, though he had nothing to eat, I believe he would live longer than if he had food only. If that be true, water is more necessary than food. But there is something we must have before meat and drink; and that is air. So that whilst we must eat and drink to live, ultimately, as the clever people say, our life depends upon the air we breathe. And that is clear enough, isn't it? Now, in pretty much the same way, it can be shown that ultimately—which means, really and truly—all the good things we get come from the good Father in heaven. Take bread, which a wise person once named the staff of life. If you read very carefully the following lines, you will see in a jiffy, whatever that may be, how it is we may say with truth, "Thank you, God, for everything." Here are the lines, and they are well worth committing to memory.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun, and the Father's will."

And that, surely, is plain enough. It's right to thank the baker for the loaf, so beautifully white within, so golden without; but the cleverest baker cannot make a loaf without flour. Hence it is right to thank the dusty miller for the fine, smooth flour; but the jolliest miller cannot produce flour unless he has wheat. But whom shall we thank for the wheat? The industrious farmer, of course; but the farmer may plough and sow, and do all the other farming things but unless someone sends sunshine and rain there can be no golden harvest. Who that someone is, Jesus has told us. You may remember he spoke of the Father "who causeth his sun to shine on the evil and the good, and sendeth rain on the just and unjust." Shower and sun are expressions of the Father's will; and it is upon that will that the loaf and the flour and the wheat really and truly depend. And all that you cannot but see is as plain as a pike-staff. Equally plain is it that since our Heavenly Father gives us each day our daily bread, it cannot but be a joy and a privilege to render daily thanks. Think on these things, and you will understand why we sometimes call the Harvest Festival a Thanksgiving.

As Others See Us.

ARCHBISHOP REDWOOD in a recent sermon regretted that there were those who regarded Christ as "mere man." Has he discovered that some of his flock are thinking Unitarian? Anyway, what is a "mere man?" Was Shakespeare such, or Plato? The Psalmist said man was made "a little lower than God."

A Baptist ecclesiastic recently referred to "Unitarians with a smattering of learning!"

An army nurse recently overheard someone use the word "Unitarian" and said "What is this religion? We had a Unitarian on our ship and he was the most manly fellow of the whole lot."

One of our members on his way to church was accosted by a Tract distributor who said, "What, to the Unitarian Church? You are going straight to the Devil."

Father Taylor (Methodist) said of Emerson the Unitarian, "If Emerson goes to hell, the tide of emigration will set that way."

—Church Calendar, Wellington, N.Z.

Attendances.

The attendances at services during the summer months have been very encouraging, and we have more than once heard the remark, "When winter comes again we shall begin to fill up." That will depend first upon ourselves. Churches fill up when there are people there to fill them up; and there is a point reached in the growth of a congregation when numbers themselves bring numbers. When a congregation looks regularly a good size it steadily, and as though automatically, becomes a big size. If we could gather regularly on Sunday evenings a congregation of 200 we should very soon have to open the gallery—and the gallery was intended to be used.

We do not know whether the congregation is afraid of the minister, but we notice that the crush is usually in the seats remotest from him. The other Sunday many of our friends must have been uncomfortably crowded at the back whilst rows of pews near the pulpit were listening to the sermon in blank amazement. "Spread yourselves, gentlemen," as one of Shakespeare's characters says; it will be for your physical comfort, and you will be surprised to find how much better the congregation will often look.

—Northampton Calendar.

Quotes.

Do not think of your faults ; still less of others' faults. In every person that comes near you, look for what is good and strong. Honour that ; rejoice in it ; and, as you can, try to imitate it, and your faults will drop off like dead leaves when your time comes.—Ruskin.

No pleasure is to be compared to that of standing upon the vantage ground of Truth.—Bacon.

Let's not burden our remembrance
With a heaviness that's gone.
—Shakespeare.

A man is rich in proportion to the things he can afford to let alone.—Thoreau.

"A thing of beauty is a joy for ever.
Its loveliness increases : it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health
And quiet breathing."
—Keats, "Endymion."

"It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has had a commencement, will never through the ages, were he the very meanest of us, have an end!"—Carlyle, "Essay on Voltaire."

Let us all feel it as a duty to lead others more and more to study the divine in the outer world. We shall do so if we realise the thought of the poet :—

Nature never did betray the heart that loved her,
'Tis her privilege,
Through all the years of this our life
To lead from joy to joy,
For she can so inform the mind that is within us ;
So impress with quietness and beauty,
And so feed with lofty thoughts,
That neither evil tongues,
Nor greetings where no kindness is,
Nor all the dreary intercourse of daily life,
Shall e'er prevail against us ;
Or disturb our cheerful faith
That all which we behold is full of blessing.

Observe in this the moral and religious influence which comes from the love of nature, and her beauty : and helps to hush the clamour, the disquieting fears and noises to which we are all exposed. We cannot in our homes and schools and churches do a better thing, for those who look up to us, when we are commending the study of the Bible, also to express the importance of the study of the thought of God as writ on the walls of creation, of trees and shrubs, of plants and flowers. "These are thy glorious works, parent of good : Thyself how glorious then."

Post Card Propaganda.

What is Unitarianism ?

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Unitarianism stands for belief in :

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH : UNITARIANISM is based upon the exercise of reason and the free search after truth ; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith ; for all Truth is one.

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